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Diversity, Equity, and Inclusion as Action

Designing a Collective DEI Strategy with Library Staff

INTRODUCTION

Diversity, equity, and inclusion (DEI) are both espoused values and acknowledged gaps in the academic library and information science (LIS) professional community.[1] As far back as 1920, the LIS community sought to diversify its workforce in order to better reflect the demographics present in our libraries, institutions, and communities.[2] The American Library Association (ALA) recognizes diversity as a core value of librarianship, along with democracy, intellectual freedom, the public good, social responsibility, and many other values.[3] Distinct DEI programs, established initiatives in codes of conduct, strategic documents, and stand-alone programs of library professional associations and library organizations in general are prevalent in library literature and on the websites of professional organizations.[4]

However, decades of LIS research has regularly concluded that there has been "relatively limited progress" in advancing DEI.[5] The inclusion of DEI values or the acknowledgement of DEI gaps on their own have not assisted in significantly advancing diversity, equity, or inclusion in the profession. Indeed,

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despite numerous efforts to address these gaps, ALA faced accusations of racial and gender bias during its midwinter conference in January 2019.[6] The incident provoked demands for a response and for accountability from ALA and showed how EDI practices are dependent on more than merely the presence of codes of conduct, strategic documents, or individualized programming.[7]

REVIEW OF EXISTING DEI CHALLENGES AND SOLUTIONS

Values on their own do not automatically lead to a process of inclusion and equity within a system or institution. DEI efforts that focus on people's beliefs or feelings or that engage in moral credentialing by calling out white privilege may miss the opportunity to examine and rectify repeatable patterns of human behavior within a human-created system that are perpetuating DEI gaps.[8] Library staff seeking a transition from discussing DEI values to embedding them through strategic action have limited resources available in existing LIS literature. To date, scarce examples of empirically driven research on practical applications of DEI work in an academic library have been made accessible or reproducible by average LIS employees. Of the case studies available, few rely on experimentation or empirically collected data to objectively assess an increase of cultural competency in individuals, document changes in patterns of behavior, and/or demonstrate the effects on recruitment and retention of a diverse workforce, based on specific DEI library interventions.

Case studies addressing DEI organizational development processes that address systemic DEI barriers are also missing. The overwhelming amount of DEI research available focuses on gaps, perceived or documented, in the profession, including issues of bias, racism, discrimination, and tokenism.[9] However, defining a need is not the same as developing a solution. As sociologist Musa-al Gharbi notes, "Awareness of systemic racism does not cleanly translate into actual behaviors that reduce inequality—neither does supporting racial egalitarianism through words, beliefs or feelings."[10] Will libraries face the challenge of addressing these gaps systematically through action to transform library institutions to support the global communities we are now serving? Will the next decade of LIS DEI research address what works rather than what is missing? Research that goes beyond the study of representation in the profession by offering replicable models within the learning organization, or diversity models informed by broader DEI literature, is needed.[11]

Other significant gaps of LIS literature related to DEI can be found in case studies that focus on global citizenship, global information, and the role of international collections in advancing DEI, as well as the view of DEI outside of the United States.[12] DEI work from a global perspective can support a more pluralistic approach and a better understanding of culture, social justice, and

the public good. Historically, LIS workforce recruitment has focused on people of color, particularly from the Black and Latinx communities. The profession must remember that there are many other ethnic and cultural minorities in other parts of the world that may not be included or represented in the United States LIS pipeline, on library diversity and inclusion committees, or on academic campuses. To have cultural competency is to seek to understand the cultures of our globalized world. It is important to remember that, like the United States, other countries have histories of discrimination, racism, and oppression. By studying the history of the world, we can tap into the collective wisdom of different cultures to advance cross-cultural exchange. By updating our global biases through more accurate and up-to-date information, it may also help to dispel the view of diverse populations as automatically disadvantaged or in need, which may lead to approaching DEI as a charity or through a savior mentality.[13]

Advancing DEI in libraries may involve specific difficulties, such as a lack of universally understood or accepted definitions around DEI concepts, including the term "social justice." The theory, terminology, research, and practice of DEI in higher education institutions and professional spaces are continuously evolving, requiring even the most proficient DEI experts to constantly adapt their methods, language, and understanding. In academic libraries, the lack of standardization surrounding DEI as well as its implementation is further complicated by the changing scope of librarianship. When library staff redefine the scope of librarianship, they also are left to interpret how it aligns with DEI in their organizations, departments, and individual roles. An additional challenge facing DEI work is a lack of objective criteria or standards to assess whether DEI efforts are effective. DEI work also can be perceived as controversial and politically and ideologically charged or motivated, as well as shallow and full of empty rhetoric used for compliance or human resource purposes. Unlike other areas of librarianship, DEI work is subject to the interpretation and perception of individuals who may have varying support, proficiency, or familiarity with cultural competency.

DEI gaps have real implications for daily library practices, policies, and systems shaping library organizations, professional culture, and future directions. Equitable library services for distinct user communities cannot be achieved or sustained without a dynamic and agile organization that can effectively lead diverse groups of people. DEI gaps in policies or practices can affect a library organization in several areas, including one of the libraries' core functions as information providers. In an increasingly interdependent world, it is imperative for libraries to support the exchange of knowledge production from different communities. Libraries play a critical role in supporting global information flows that connect students and faculty to international scholarships developed by world citizens with distinct experiences. However,

libraries cannot collect, disseminate, teach, make accessible, or preserve what their organizations fail to value or prioritize.

In 2017, the Ohio State University Libraries (OSUL) adopted social justice into its strategic plan as one of its new organizational values, following the lead of other library institutions and associations. The introduction of social justice as a value may speak to an acknowledgement that, historically, library institutions have not always sought to support pluralistic communities and global information flows. However, what is meant by social justice, particularly in an academic library setting, remains unclear. The addition of social justice as a value can be received by staff with mixed reactions.[14] Some may welcome its inclusion because they recognize libraries as a place where social justice is inherent. Others may find the term confusing or politically charged and struggle to see its relevance in an academic library. Still others may be concerned about eroding or diluting the true meaning of the phrase. What will the library community define as "justice," especially through a global lens, and more important, what is the appropriate methodology to support this work?

When the goals and objectives of a librarian's work are not explicitly defined, library staff must rely on the subjective and ideological interpretations of organizational members. Individual efforts, however capable, negate the real collective action and resources required to rectify systems, narratives, and institutions built with values and objectives that do not prioritize diversity or inclusion. In the article "The Rise of Social Justice as a Guiding Principle," Jaeger, Shilton, and Koepfler discuss the reevaluation of social responsibilities born of cultural heritage institutions and others in the library and information science professions.[15] Through an understanding of how information intersects with social justice, it becomes even more critical to agree upon a common definition.[16]

EDI@OSUL PROJECT

In response to these challenges, OSUL has created the EDI@OSUL Project. The project is an action-based response developed to interrogate the addition of social justice to the values of an academic research library. The conceptualization of EDI@OSUL is based on three approaches to DEI work; these approaches are the result of twenty-one years of collective professional experience amassed by the pilot developers, who have led cross-cultural teams at the local, national, and international level. These approaches are: DEI is action; DEI practice is the work of the many, not the few; and diversity drives innovation. Workshops have been designed with a curriculum intended to assist organizations in transitioning from discussing values to embedding them with strategic action. These workshops are led by institutional leaders

from different backgrounds, career levels, and library units with varying levels of expertise and experience around DEI. The model is inclusive, applicable, and accessible to participants with various degrees of cultural fluency to start conversations about implementing strategic values such as DEI definitions and value, existing DEI practices and gaps, and DEI organizational priorities.

The workshop series seeks to explicitly define what DEI values will mean in day-to-day organizational practices. The initiative is designed to create a broad collective framework that will bring the objectives of equality, social cohesion, and social inclusion down to the level of the individual, department, and organization. It is an alternative response to DEI ideology that is focused on power dynamics between majority and minority groups, or that centers exclusively on intersectionality.[17] Instead, the project defines DEI work as iterative action that leads all individuals of the organization toward developing cultural competency and creating methods that advance collective DEI throughout the organization. The project speaks from the philosophy that, theoretically, DEI librarianship can be many things, but as action, DEI work quickly reveals its underlying values, explicit or loose definitions, and overall purpose. DEI action is what advances DEI, not value statements, beliefs, or social posturing.

Before the EDI@OSUL Project, DEI programming at OSUL was disorganized and unevenly distributed. Much of the traditional DEI work at OSUL had been facilitated by external consultants, internal library advocates from minority cultures, allies of underrepresented communities, and members of the organization's diversity and inclusion committee through programs and initiatives, such as training in human resource recruitment and retention practices, diversity residency programs, and cultural and outreach programs targeting special populations. The DEI work was completed on a volunteer basis by employees who had other professional responsibilities, and the burden was disproportionately distributed to the minority workforce and to allies. Minority workers were disproportionately assigned to DEI initiatives or efforts without checking to see if they were interested in participating in this work. As a result, many minority leaders often excluded themselves from programs due to their disagreement with the organization's compulsory inclusion of shallow DEI efforts. In addition, all DEI work was evaluated in the same way, despite its level of complexity, depth, or impact. The two most successful and well-known DEI strategies were the Diversity Resident Program and the libraries' Inclusivity, Diversity, Equity, Accessibility, and Social Justice Committee (IDEAS, formerly the Diversity and Inclusion Committee). The EDI@OSUL initiative cofounders saw the limitation of these traditional avenues and wanted to pursue DEI as a collective effort to relieve the dependency of DEI from employees from minority communities or committee leadership.

In addition to resolving a work capacity issue, the initiative aimed to increase the number of resources required to bridge DEI gaps in a large organization. Unfortunately, the work of a few, however strong and effective that work may be, is not enough to sustainably implement systemic change. As Musa al-Gharbi concludes, "isolated, sporadic, or short-term efforts" are not sufficient in changing behavior patterns of individuals within a system or to allocate the necessary resources to support DEI efforts.[18] In order for DEI to advance and be sustainable, DEI efforts, like anything else, must be dependent on people and resources to create change. To support this end, the initiative reframed DEI work as the work of the entire organization. This approach to DEI occurred as the organization sought to expand its commitment to DEI while adopting social justice as a new value.

EDI@OSUL project leaders determined that one way to effect change was to facilitate conversations with departments and units that would help staff to recognize and implement DEI as action. To do so, we solicited the assistance and expertise of a diverse team of staff members willing to facilitate workshop sessions and interested in advancing DEI as action. To give the initiative organized structure, the libraries' IDEAS Committee served as the governing vehicle to implement some of the ideas garnered throughout the pilot initiative. Other libraries could then cultivate partnerships within and outside of the institution to find individuals who could advance these conversations in their organizations. In order to move those ideals forward, the EDI@OSUL team articulated the following objectives: facilitate meaningful DEI conversations with library staff in order to inform and design a collective organizational DEI strategy, support group ideation and conversations that would generate action-driven and practical application of DEI in the library, address cultural competency from a global lens, and demonstrate how DEI work is the work of everyone in the library.

The goal of the initiative was to move the conversation on DEI in the LIS profession from challenges or complaints to actionable solutions to identify organizational roadblocks, and to determine or define organizational priorities. The workshop presupposes that DEI gaps can be addressed by individuals from minority and majority groups working together to identify, strategize, and act to resolve an issue that includes advocating for the necessary resources, expertise, and people to do the work. Participants collaboratively design DEI ideas that can be accomplished in the existing organizational setting. Special attention is given to the tone and hosting of the participants throughout the session to encourage individuals to contribute their comments, questions, and voices of dissent. The workshop does not center conversations on privilege, divide participants into majority or minority classes, call out or shame participants for their level of cultural proficiency, assume a political ideology of the participants, or support indoctrination or preaching of DEI values. Instead,

to make the connection to systemic and structural change, the workshop asks participants to speak from their unique positional perspectives about opportunities and possible gaps in the organization and its work that may limit services and outreach to diverse communities.

Rather than focusing on unequal distributions of power, bias, or historical discrimination, the work stresses that any perspective originating from isolation or a homogenous group can fall victim to groupthink, which may lead to blind spots and inequitable or fragmented decisions or assumptions. The initiative advances the idea that DEI work is best done when different voices are represented, including those from minority and majority groups. Instead of starting with demographic representation in the organization, participants are asked to assess the culture of the organization to seek out the opinions of individuals working in different roles, departments, and areas of the library, and what about those opinions are important.

The workshop seeks to address DEI challenges like any other work problem—by using ideation, planning, follow-through, and assessment. By asking participants to articulate actionable or practical applications of advancing or addressing challenges of DEI in the organization, the importance of approaching DEI advocacy as action can be demonstrated. The workshop is designed to meet participants where they are and encourage their development as DEI advocates. Additionally, participants learn that DEI is an attainable skill that all staff members can benefit from developing and practicing. Through its curriculum and facilitators, the workshop models open inquiry and viewpoint diversity within a community of learning.[19] Samples of EDI@OSUL training materials can be found at the end of this chapter.

Over the course of the academic year, pilot team members worked in pairs to lead workshops and subsequent discussions, which included up to twenty participants at a time. At each workshop, the pilot team documented observations and collected qualitative data from participants based on self-assessments and group discussions that emphasized action-driven applications of DEI concepts at the individual, departmental, and organizational level. As part of the initiative, participants were asked to view DEI through the lens of their positions, their work, their departments, and their vision for OSUL as a whole. The workshops gathered faculty and staff input on DEI goals, priorities, and bottleneck areas that can inform collective strategies for OSUL's diversity, equity, inclusion, accessibility, and social justice work. Throughout the workshop, participants had opportunities to generate ideas that would inform actionable programming and initiatives that OSUL could use to promote and enhance a strategic vision of DEI.

The workshop calls on participants to build a common language and to collaborate on a common DEI vision that thoughtfully prioritizes and explicitly defines this type of work. It opens by having participants reflect on the

types of users and community that are a part of the academic campus. Real-life examples of diverse users in library spaces are introduced, such as a student veteran with a traumatic brain injury seeking support with instruction, a student in a wheelchair juggling their lunch at a library cafe, an international student responding to an active-shooter text, and a group of Muslim students praying with their backs to a wall of glass, perhaps assuming privacy in what is an open and public space. These examples show the breadth of DEI in a library context and a wide variety of needs. The examples also show that, in such instances, identification as a minority and/or embracing DEI as an ideological value would on its own be insufficient to respond to these distinct users.

The workshop adopts a broad view of diversity that includes invisible characteristics and traits. Accepting the definition of diversity as "accounting for the differences that may exist between people and among groups of people," as well as placing a positive value on those differences, is critical.[20] The definition of diversity also builds on the work of Peter Hershock, who contrasts diversity with variety.[21] The workshop invites participants to see diversity as more than the co-existence of difference, especially in regards to those who look different than the majority group, but rather as an interdependent ecosystem that is sustained by the quality of relationships built between different types of people.[22] This part of the presentation builds on research that finds the benefits of diversity to be dependent on an organizational culture of inclusivity.[23]

Systems thinking is introduced in the workshop to help analyze DEI and the goal of social justice as a means of removing institutional barriers of inequality. Participants are asked to consider the importance of creating work projects and tasks with conditions in which all users can thrive, instead of using a one-size-fits-all approach. In one such presentation, these concepts are introduced through insightful and humorous cartoons and artwork that showcase situations where resources and/or the abilities of all participants performing the tasks were not considered. Teaching concepts through comics and visuals helps to address difficult topics through humor and fictional characters rather than demographic information that automatically may elicit ideological, emotional, and/or politically charged responses.

The workshop provides space for employees to participate in a group discussion during which they are asked to generate ideas for explicit DEI actions and priorities. Questions were designed collectively with the initiative's team to solicit feedback on critical areas of DEI. The workshop questions are flexible but allow participants to scrutinize specific DEI areas. Questions that generate discussion include:

- What does it mean to you to have an inclusive, equitable, and diverse organization?
- What are ways you can personally advance equity, inclusion, and diversity in your department?

- What have been OSUL's biggest challenges in advancing EDI efforts? What are the library's gaps in resources for supporting EDI?
- What EDI-related programs, activities, or training have been successful and have made a positive impact toward EDI's organizational goal?

The EDI@OSUL pilot initiative ran during the 2018–2019 academic calendar. Seven workshops were provided, reaching a total of 125 participants from across twenty-five departments in the organization. Workshops were offered to library departments, working groups, committees, and individual employees on a voluntary basis. Approximately twenty-five units and departments participated in the initiative. The workshops lasted two hours and were conducted at three library locations. Morning and afternoon workshops were offered to accommodate employee schedules. Each workshop was facilitated by a lead presenter, supporting cofacilitator, and observers who took notes throughout the workshop.

Influenced by the project leaders, who were immigrants or children of immigrants, the workshop introduced global perspectives through the facilitator's introductions of diverse campus groups, such as international students and faculty, with whom they were familiar. Additional facilitators brought different perspectives, comfort, and degrees of experience in facilitating conversations around DEI. They were enthusiastic volunteers and quickly agreed to serve. At the beginning of the training process, facilitators were asked to read DEI texts, watch videos, and review materials, as shown in table 2.1. Then they were asked to put details of their own personal lives and journeys into the presentation in order to generate discussion. Facilitators introduced themselves and their identity, what motivated their interest in advancing DEI, and how they currently supported DEI work. At that point, facilitators then disclosed aspects of their private selves (information about their personal life that could not be discerned visually) that helped to expand on their identity and point of view. These introductions brought a complex view of identity that served to expand and challenge narrow demographic categorizations and dispel stereotypes of both majority and minority groups. The project leaders felt strongly that aspects of vulnerability on behalf of the facilitators would make for richer discussion during the workshop, as this strategy helped avoid engaging in sharing activities that might have made participants feel uncomfortable. While participants were not necessarily tasked with providing insight into their lives, the openness of the facilitators brought forth the realization that diversity comes in many forms. It also challenged the assumption that minorities have the most to contribute to this space or that they are the only ones who can.

EDI@OSUL received significant administrative support through project management and communication. The project included the support of the vice provost and director of university libraries, as well as an associate director who

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TABLE 2.1

EDI@OSUL facilitator training materials

The following readings and films were required of the EDI@OSUL project facilitators for self-study. The materials and questions were discussed at the EDI@OSUL facilitator training meetings.

Week 1	
Book: Thomas, David C., and Kerr C. Inkson. *Cultural Intelligence: Surviving and Thriving in the Global Village*. Oakland: Berrett-Koehler, 2017. ▪ Chapter 1: "Living and Working in the Global Village," 1–17 (skim) ▪ Chapter 2: "Cultural Knowledge," 18–39 (read) Video: Middelton, Julia. "Cultural Intelligence: The Competitive Edge for Leaders." *TEDxEastEnd* (blog), July 25, 2015. www.tedxeastend.com/cultural-intelligence-the-competitive-edge-for-leaders-julia-middleton-tedxeastend-2015/.	Reflection questions: ▪ What is your flex and what is your core? ▪ What are the core areas of the organization and areas that are flexible? Are there areas in the organization that would benefit from greater flexibility? If so, which ones? ▪ How can we productively learn and share our core/flex areas in the workplace? ▪ The speaker asserts that cultural intelligence is more about understanding your own culture (when it helps you, when it hinders you, when it causes other people problems or misses opportunities). Do you agree/disagree with her premise?
Week 2	
Read through the following article and select an additional article related to EDI in the LIS field: Semenza, Jenny Lynne, Regina Koury, and Sandra Shropshire. "Diversity at Work in Academic Libraries, 2010–2015: An Annotated Bibliography." *Collection Building* 36, no. 3 (July 3, 2017): 89–95. https://doi.org/10.1108/CB-12-2016-0038. Article of your choosing. Video: California Memory Project. California Library Leader Memory Project—Jose Aponte, 2014. https://vimeo.com/114496091.	Reflection questions: ▪ What is the role of communication in reaching different audiences? ▪ How does our organization adjust to and reach diverse colleagues and users?

Week 3	
Book: Thomas, David C., and Kerr C. Inkson. *Cultural Intelligence: Surviving and Thriving in the Global Village*. Oakland: Berrett-Koehler, 2017. ▪ Chapter 8: "Developing Cultural Intelligence in an Interconnected World," 136–58 (read) Video: Pelligrino Riccardi; TedXBergen. "Cross Cultural Communication." October 21, 2014. www.youtube.com/watch?time_continue=60&v=YMyofREc5Jk.	Reflection questions: ▪ How does our perception of ourselves and others affect how we treat and interact with others? How do our perceptions influence our ideas of what is accepted or familiar? ▪ How do we react to situations that are unfamiliar and new at work? What tools and methods do we use to navigate these situations productively?
Week 4	
Book: Thomas, David C., and Kerr C. Inkson. *Cultural Intelligence: Surviving and Thriving in the Global Village*. Oakland: Berrett-Koehler Publishers, Incorporated, 2017. ▪ Chapter 3: "Mindfulness and Cross-Cultural Skills," 40–57 (read) Video: Wilson, Theo E. J. "A Black Man Goes Undercover in the Alt-Right," July 2017. www.ted.com/talks/theo_e_j_wilson_a_black_man_goes_undercover_in_the_alt_right.	Reflection questions: ▪ How do we react to information and individuals that express views we disagree with or believe to be wrong? Do our current reactions help or hinder us to interact with different types of people? What are some best practices for active listening? ▪ What is the role of compassion, patience, and forbearance in helping to engage in meaningful dialogue with different types of individuals? ▪ How can we help others to engage in courageous conversation to build bridges for real people in real life? ▪ How can we help others see people as people instead of ideas we project and react to?
Week 5	
Book: Thomas, David C., and Kerr C. Inkson. *Cultural Intelligence: Surviving and Thriving in the Global Village*. Oakland: Berrett-Koehler, 2017. ▪ Chapter 7: "Working with Multicultural Groups and Teams," 117–35 (read)	No reflection questions.

signed on as an executive sponsor. Coordination of the workshop was critical to the initiative's overall success. The initiative benefited from the presence of an administrative project leader, who scheduled workshops according to the needs of specific units. The positional power of the administrative leader helped add legitimacy to the workshop and guarantee a response from participants. This assistance was invaluable in allowing the project to move from concept to execution. The support also extended to flexibility in scheduling and participation in the workshops. The project leaders were aware that the time commitment and resources required for all involved would be substantial. To have meaningful and transformative DEI, the work requires the same amount of administrative support and infrastructure as any other work product.

In addition to human resources and institutional support, there was also an emotional investment for those involved. Every member of the team brought with them a certain level of social capital that allowed them to effectively participate in this initiative while also performing their assigned work duties.

CONCLUSION

There is a need in the LIS profession to focus on closing the gap between values and practice. Replicable DEI models that address systemic DEI organizational barriers and that can be enacted by average LIS employees are needed. Libraries are uniquely positioned to drive the conversation in a meaningful and sustained way by seeking out the perspectives of their staff members rather than relying on one committee or individual members interested in DEI. Tasking all library staff with the opportunity to think about and work through DEI challenges and opportunities promotes growth within the system and gives librarians and library staff members the chance to tap into problem-solving skills they already have.

The emergence of social justice as an LIS value challenges the library to navigate new DEI initiatives that are inclusive of global viewpoints and different levels of cultural fluency to help meet the broader goals of attracting DEI allies from all areas of the organization. The success of DEI initiatives is dependent on institutional support and resources to close the gap. This chapter explains one method in which librarians have collaborated to reframe library discussion about DEI from values to actions. EDI@OSUL focuses on creating actionable goals to move the organization forward. The road to the creation of this workshop was fraught with challenges. The lessons learned, however, were valuable and should help those at other institutions who choose to embark upon similar projects.

The EDI@OSUL initiative attempted to reframe DEI work as actions informed by values. The initiative attempted to push participants to recognize that embodying DEI values is not the same as adopting them as ideology. As

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the authors of the "Virtuous Cycle Revisited" point out, it is much harder to be equitable than to say you are committed to the value.[24] The initiative sought to re-center DEI conversations to focus on DEI practice instead of beliefs by facilitating exercises in which participants are directed to explicitly determine how DEI will be approached from their role, unit, or department, and by the organization. Through this model, participants generated ideas and prioritized solutions and actions for addressing DEI in an appropriate context at the local organizational level by collectively reflecting on DEI values, DEI definitions, existing practices, and gaps; this was done in order to generate ideas of practice that may shape future organizational DEI strategies.

In addition to supporting the generation of DEI organizational practices, the initiative sought to convey the message that DEI can and should be advanced by all members of the organization. The initiative dispels the myths that DEI should solely be the work of people of color, DEI leaders, or a DEI committee. In order to support the entry of new DEI allies, the initiative is designed to be accessible, inclusive, and applicable to participants with varying levels of cultural fluency. The initiative's curriculum also explicitly recognizes the difficulty of mastering cultural proficiency as a skill that is learned and continuously strengthened by individuals from majority as well as minority communities. The framing of cultural competency as an obtainable skill, independent of identity, assists in creating a community of practice within the workshop where employees are encouraged to develop cultural competency skills while providing opportunities to practice them.

The initiative presupposes that DEI practice, design, and methods emerge in an iterative fashion and are best developed from within diverse groups. The design of the workshop is influenced by the empirical work on collective reasoning by Cass Sustein, who found that groups do better than individuals in addressing questions, even in situations when no one may know the answers.[25] For this reason, the initiative seeks to bring library personnel together to collectively reflect and discuss how DEI resides within the organization. The success of the pilot at OSUL has led to organization members enacting their own DEI projects within their units and departments. The EDI@OSUL initiative provides a replicable model for librarians seeking to advance DEI and leaders from where they are.

NOTES

1. Paul T. Jaeger, et al., "The Virtuous Circle Revisited: Injecting Diversity, Inclusion, Rights, Justice, and Equity into LIS from Education to Advocacy," *Library Quarterly* 85, no. 2 (April 2015): 150.
2. Ione T. Damasco and Dracine Hodges, "Tenure and Promotion Experiences of Academic Librarians of Color," *College and Research Libraries* 73, no. 3 (2012): 280.

3. American Library Association, "Core Values of Librarianship," January 2019, www.ala.org/advocacy/intfreedom/corevalues.
4. American Library Association, "Office for Diversity, Literacy and Outreach Services," June 3, 2016, www.ala.org/aboutala/offices/diversity.
5. Mark Winston, "Diversity: The Research and the Lack of Progress," *New Library World* 109, no. 3/4 (March 28, 2008): 131; Claudia J. Gollop and Sandra Hughes-Hassell, "Moving the Needle: An Examination of Diversity in LIS in Three Acts," in *Celebrating the James Partridge Award: Essays Toward the Development of a More Diverse, Inclusive, and Equitable Field of Library and Information Science*, ed. Diane L. Barlow and Paul T. Jaeger, vol. 42 of Advances in Librarianship (Bingley, West Yorkshire: Emerald, 2017), 44.
6. Lindsay McKenzie, "Racism and the American Library Association," *Inside Higher Ed*, February 1, 2019, https://www.insidehighered.com/news/2019/02/01/american-library-association-criticized-response-racism-complaint.
7. April Hathcock, "ALAMW: What Happened, and What Should Happen Next," *At the Intersection* (blog), January 30, 2019, https://aprilhathcock.wordpress.com/2019/01/30/alamw-what-happened-and-what-should-happen-next.
8. Angela J. Krumm and Alexandra F. Corning, "Who Believes Us When We Try to Conceal Our Prejudices? The Effectiveness of Moral Credentials with In-Groups Versus Out-Groups," *Journal of Social Psychology* 148, no. 6 (December 2008): 702; Musa al-Gharbi, "Resistance as Sacrifice: Toward an Ascetic Antiracism," *Sociological Forum*, August 28, 2019, https://doi.org/10.1111/socf.12544.
9. Jenny Lynne Semenza, Regina Koury, and Sandra Shropshire, "Diversity at Work in Academic Libraries, 2010–2015: An Annotated Bibliography," *Collection Building* 36, no. 3 (July 3, 2017): 89–95; Ebere Morgan, "Breaking the Zero-Sum Game: Transforming Societies through Inclusive Leadership," in *Breaking the Zero-Sum Game: Transforming Societies Through Inclusive Leadership*, ed. Aldo Boitanto, Raúl Lagomarsino Dutra, and H. Eric Schockman (Bingley, West Yorkshire: Emerald, 2017), 10.
10. al-Gharbi, "Resistance as Sacrifice."
11. Mark Winston, "Diversity: The Research and the Lack of Progress," *New Library World* 109, no. 3/4 (March 28, 2008): 133.
12. Alex Gil and Élika Ortega, "Global Outlooks in Digital Humanities: Multilingual Practices and Minimal Computing," in *Doing Digital Humanities: Practice, Training, Research*, ed. Constance Crompton, Richard J. Lane, and Ray Siemens (New York: Routledge, 2016), 23–34.
13. Hans Rosling and Ola Rosling, "About Gapminder," https://www.gapminder.org/about-gapminder; Hans Rosling and Ola Rosling, *How Not to Be Ignorant about the World*, https://www.ted.com/talks/hans_and_ola_rosling_how_not_to_be_ignorant_about_the_world.

14. Paul Jaeger, Katie Shilton, and Jes Koepfler, "The Rise of Social Justice as a Guiding Principle in Library and Information Science Research," *Library Quarterly* 86, no. 1 (January 2016): 2–3.
15. Jaeger, et. al., "The Rise of Social Justice," 4.
16. Jaeger, et. al., "The Rise of Social Justice," 1.
17. Kimberlé Crenshaw discussed the word she coined, defining "intersectionality" as "a lens through which you can see where power comes and collides, where it interlocks and intersects," in the Columbia Law School online interview "Kimberlé Crenshaw on Intersectionality, More than Two Decades Later," June 8, 2017, https://www.law.columbia.edu/pt-br/news/2017/06/kimberle-crenshaw-intersectionality. While intersectionality was not centered in the development of EDI@OSUL, several facilitators discussed their various identities and privileges in telling their personal stories.
18. al-Gharbi, "Resistance as Sacrifice."
19. "Viewpoint diversity" is defined as the diversity of racial/ethnic, socioeconomic, geographical, religious, and political factors. See its full definition at Heterodox Academy's, "The Problem," *Heterodox Academy* (blog), https://heterodoxacademy.org/the-problem.
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